THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"In ways we know not of, failures are worked into the texture of the eternal plans, which cannot fail, and never falter."

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OLIVER COWDERY.

BY JUNIUS F. WELLS.

UPWARDS of a year ago, I was informed by Miss Clarissa A. Bingham, of South Royalton, Vermont, whose mother was a Cowdery, that a genealogical history of the Cowdery family, descendants of William Cowdery, of Lynn, Massachusetts, 1630, was being prepared by Mrs. Mary Bryant Alverson Mehling, and I was brought into correspondence with the latter, and afterwards with Mr. A. E. Cowdrey, the publisher, and the Frank Allaben Genealogical Company, from whose press the work is now about to be issued.

I found that they had an account of the life of Oliver Cowdery —mostly newspaper clippings—which contained many inaccuracies, and utterly failed to do his memory justice.

After considerable correspondence and personal interviews with Mr. Cowdery and Mr. Allaben, I was authorized to prepare a biographical sketch for the book, to be used in place of the matter they had in hand. The following article is the result, after undergoing considerable amendment to meet the views of the publisher, and to harmonize it with other matter contained in the history. It establishes upon unquestioned authorities the main facts of Oliver Cowdery's connection with Joseph Smith the Prophet, in the translation of the Book of Mormon, in the organization and establishment of the Church, and the circumstances of his leaving the Church and of his return to it. And it puts upon record, concisely and truthfully, so far as it goes, the principal events of his life, by which his name and fame are secured to all futurity,

without disparagement. I have felt a great desire to have this done, and am grateful for the opportunity now presented.

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Oliver Cowdery deserves to be remembered and honored by the Latter-day Saints. There is no doubt he faltered and fell—depriving himself, whether he realized it at the time or not, of the authority, gifts and power which the Lord had conferred upon him. He, however, did not join the enemies of the people, nor affiliate with the apostate branches, that sought to establish themselves as the Church; and he never denied "The Testimony of Three Witnesses." For this he had the promise of the Lord: "The gates of hell shall not prevail against you: for my grace is sufficient for you, and you shall be lifted up at the last day." Who can doubt it? He was the first person baptized in this dispensation, and he died in the faith.

In presenting a brief history of the life of Oliver Cowdery, and his prominent part in the founding and development of the "Mormon" Church, it seems best to state at once that the doctrine of polygamy, which characterized the "Mormons" after they went to Utah, was not promulgated until years after he had left them, nor openly practiced until after his death. He removed from Wells, Vermont, at a very early age. He obtained a fair education for the times, and migrated to Western New York, where the schools were of the most primitive order, and engaged in the profession of school teaching. He was so employed in Palmyra, in the winter of 1828-29, and while thus engaged followed the common practice of "boarding around," which led him into the home of Joseph Smith, Sr. Here he first heard of the reputed finding of the gold plates by Joseph Smith, Jr., which the latter claimed had been shewn him by an angel, a topic at that time on everybody's tongue, for miles around. Oliver Cowdery* became interested, and announced his intention of visiting young Joseph Smith and investigating the matter for himself. This was the turning point in his career.

It is certainly historical that Oliver Cowdery wrote the manuscript of the Book of Mormon at the dictation of Joseph Smith, and made the printer's copy of the first edition. How his association with Joseph Smith began and continued during the period of the translation, is told by himself in one of a series of

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* OLIVER COWDERY, 7 (William, Jr., 6 William, 5 Nathaniel, 4 Samuel, 3 Nathaniel, 2 William, 1), b. Oct. 3, 1806, at Wells, Rutland Co., Vt.: m. Dec. 18, 1832, in Jackson Co., Mo., to Elizabeth Ann Whitmer, b. Jan. 22, 1815, at Fayette, Seneca Co., N. Y.; dau. of Peter and Mary Whitmer. Residence (1887 South West City, Mo. He d. Mch. 3, 1850; was a teacher by profession; also practiced law.

Children of Oliver and Elizabeth

letters published in the *Messenger and Advocate*, at Kirtland, Ohio, in 1834, from which we quote in part as follows:

"Near the time of the setting of the sun, Sabbath evening, April 5, 1829, my natural eyes, for the first time, beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the sixth, I assisted him in arranging some business of a temporal nature, and on Tuesday, the seventh, commenced to write the Book of Mormon. * * * These were days never to be forgotten: to sit under the sound of a voice, dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued uninterrupted, to write from his mouth as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called the Book of Mormon."

During the progress of this translation, that is from the beginning of April until some time in June, it was discovered, in the work itself, that there were to be three witnesses to whom the gold plates should be shown, and who were to testify concerning their origin and translation by inspiration, or, as it was expressed, "by the gift and power of God." Joseph Smith stated that he had been forbidden to show the plates to anyone except as thus provided. Greatly desiring to be one of these witnesses, Oliver Cowdery, together with David Whitmer and Martin Harris, who had also become associated with Joseph Smith, retired to the woods near by the home of Whitmer, in the town of Manchester, New York, for the purpose of uniting their prayers in supplication that they might be so favored. The following is told in the language of David Whitmer:

"We suddenly beheld a dazzlingly bright light, which seemed to envelop the woods for a considerable distance around. Simultaneously with the light came a strange, entrancing influence, which permeated us so powerfully, that we felt chained to the spot, while we experienced a sensation of joy absolutely indescribable. At the same time there appeared in front of us a personage clothed in white, and near us a table containing a number of gold plates, some brass plates, the Urim and Thummim, the sword of Laban and other articles. We were requested to examine these things, and told that we must be witnesses of them to the world."

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i. Marie Louise, b. Aug. 11, 1835, at Kirtland, Ohio; m. Sept. 7, 1856, at Richmond, Mo., to Dr. Chas. Johnson, b. June 24, 1826. Residence (1887) South West City, Mo. We are indebted to Mrs. Johnson for the dates in this record of Oliver's family.

ii. Elizabeth Ann, d. May 9, 1837, at Kirtland, Ohio, aged 5 mos. 25 days.

iii. Josephine Rebecca, d. Oct. 21, 1844, at Tiffin, Ohio, aged 6 years 7 mos.

iv. Oliver Peter. d. Aug. 13, 1840, at Tiffin, aged 5 days.

v. Adline Fuller, d. Oct. 13, 1844, at Tiffin, Ohio, aged 15 days.

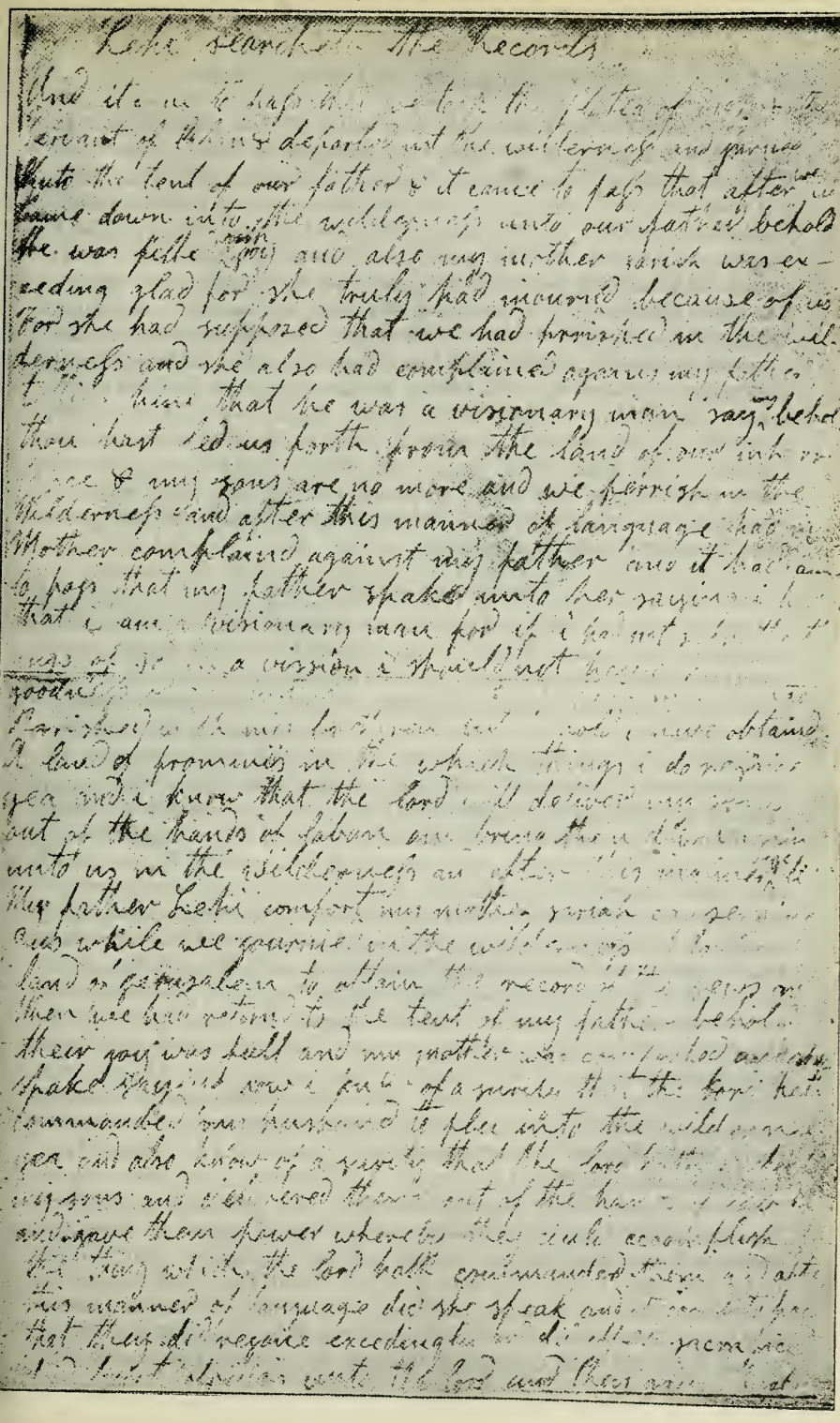
vi. Julia Olive, d. July 3, 1846, at Tiffin, Ohio, aged 1 mo. 6 days.

Soon after this they gave to the world the following proclamation, which was added to the last page of the Book of Mormon, and was published in the first edition. It has appeared on the first page after the title page of all subsequent editions of the book, which has been published in more than fifteen languages, with hundreds of thousands of copies distributed throughout the world:

"*The Testimony of Three Witnesses:* Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the Voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

Oliver Cowdery
David Whitmer
Martin Harris

There were two copies of the manuscript of the Book of Mormon, both written by Oliver Cowdery, one as dictated to him by Joseph Smith, and the other a copy made for the printer's use. After the book was published, the latter copy, showing the printer's marking, remained in the possession of Oliver Cowdery until shortly before his death, when he gave it into the custody of David Whitmer.



ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

The original copy remained in charge of Joseph Smith, who deposited it, together with other valuable papers, coins and relics, in the corner-stone of the Nauvoo House, October 2, 1841. This building was designed for a house of entertainment, where strangers might be received. It was never completed, except the first story, but part of it was roofed over, and it was occupied for many years. About 1883 it was torn down, and the contents of the corner-stone disclosed. It was found that the papers were badly damaged by exposure to the water and air, but portions of the original manuscript were intact and quite legible. About twenty pages were secured by Mrs. Sarah M. Kimball, who had been present at the laying of the corner-stone. These were taken to Salt Lake City, and given to Joseph F. Smith, the president of the "Mormon" Church, who kindly permitted a photograph to be made from one of the pages (manuscript page 8) to be used expressly in this work. Our engraving is of this page, showing the page heading reading as follows:

"LEHI SEARCHETH THE RECORDS.

"And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father. And it came to pass that after we had come down into the wilderness unto our father, behold he was filled with joy, also my mother Sariah, was exceeding glad, for she truly had mourned because of us: for she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying, Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness. And after this manner of language had my mother complained against my father. And it had come to pass that my father spake unto her, saying, I know that I am a visionary man; for if I had not seen the things of God in a vision, I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren. But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness. And after this manner of language did my father Lehi comfort my mother Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews. And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted; and she spake, saying, now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of

language did she speak. And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel. (I. Nephi 4:38; 5:1-9.)."

The first edition of the Book of Mormon was published at Palmyra, in 1829, and on the sixth day of the following April, 1830, the "Mormon" Church was organized at Fayette, Seneca county, New York. There were but six members present, though about thirty converts had been baptized previous to this date. Among those present, and the first person who had been baptized in the new faith, May 15, 1829, was Oliver Cowdery, He was an energetic disciple, and very successful in proselyting. "On Sunday, April 11, 1830," the history of the "Mormon" Church says, "Oliver Cowdery preached the first public discourse that was preached by any of our number." He, together with Parley P. Pratt and others, led the first mission to the Lamanites, as the "Mormons" called the Indians, in the fall of 1830, and spring of 1831. They went first to the Catteraugus tribe, near Buffalo; thence to the Wyandottes, near Sandusky, Ohio; and thence to Western Missouri, where they visited the Shawnees, and spent a considerable time among the Delawares. Oliver Cowdery delivered a notable discourse, pointing to the origin of the Indians as told in the Book of Mormon, to the latter tribe, which was appreciatively replied to by its chief.*

He was always connected with the printing and publishing department, more especially, while with the "Mormons," and was entrusted with the manuscript of the Book of Commandments and with money to be used for its publication; taking it, in company with John Whitmer, to Jackson county, Missouri, in November, 1831, where the Church printing office was established. He was appointed to assist in preparing this for the press, expecting to publish an edition of three thousand copies in the following May. He was, about this time, appointed at the head of seven to preside over that part of the Church in Missouri; and spent about two years in Jackson county, remaining until the uprising that ultimately drove the "Mormons" from the county. His was the first name among those commanded to leave the county. In their extremity, his associates sent him as a special messenger back to Kirtland, Ohio, to confer with Joseph Smith and the other leaders regarding the conditions in Jackson county. He did not return, as the printing office had been destroyed, but was appointed to obtain a new outfit, and was given charge of the publication called *The Evening and Morning Star*, but changed in October, 1834, to *The Messenger and Advocate*, of which he was the editor.

* *History of the Church*, Vol. I, page 183.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 6, 1911.

A FEW INCONSISTENCIES.

THE Father of Lies has been weak in one point, at least, ever since our earliest history of him. He is ever illogical and inconsistent. As with him, so with all who engage in his service. Almost every assertion they make carries its own refutation. One purpose of this article is to call the attention of our readers to a few glaring inconsistencies.

The statement is constantly being made that a woman once fallen into the clutches of a "Mormon" elder can never hope to escape. Yet, a case is cited in an English periodical called "*Answers*," for February, 1911, of a woman who married a "Mormon" and then became dissatisfied. Thereupon she went to the priest who had solemnized the ceremony and upon payment to him of $9.00 he dissolved the marriage and she was free from the hateful alliance. In the first place the assertion is made, and always on the best of "authority," of course, that there is no such thing as ever getting free; and in the second instance, also on good "authority," getting free is the simplest matter in the world.

Frequently we get communications from people, and we also hear them say in public, that they could have smashed "Mormonism" totally if they had wanted to, but although they have been at work most diligently they always seem to have failed to "want to." A London reporter just recently wrote us that he could have smashed our Church if he had wanted to, only he found that the information with which he was going to do it was not reliable. Nearly everyone who fails to accomplish what he starts out to do will say that he could have done it if he had wanted to. Our readers will remember the fable of the fox that jumped in vain to reach some coveted grapes, and when he couldn't secure them consoled himself with the assertion that they were sour.

In a recent newspaper controversy had by President Richard W. Young, Jr., in Preston, with the Rev. D. H. C. Bartlett, President Young quoted a statement made by Bishop Spalding of the Episcopal Diocese which includes Salt Lake City, a statement made by the Bishop during a conference in London and reported in the *Manchester Chronicle* on June 28th, 1908, which contained words of praise for the Latter-day Saints in Utah. Mr. Bartlett took exception to this, saying that he didn't place any reliance upon excerpts

isolated from the context to which they belong, because through this means wrong impressions are often conveyed. Yet, in a book which Mr. Bartlett has published against this people, he links together as if in natural sequence, ten or twelve verses from various places out of Section 132 of the Doctrine and Covenants, which section contains sixty-six verses. It shows pretty well that he knew whereof he spoke when he said that excerpts isolated from the context to which they belong, may easily be made to convey a wrong impression. The isolation from their context of these verses in this section certainly conveys a most incorrect impression. It all goes to establish the inconsistency of the man.

An editor of a county paper in Pikeville, Kentucky, U. S. A., sent out a letter to various editors thereabouts on August 8th, 1910, as follows:

"Dear Brother Editor: 'Mormonism' is a menace to both Church and State. It seemingly can command both men and money without limit to push its claims. The issues presented are of the greatest interest to the public. We realize that the county paper must be enlisted to do battle with the 'elders' of the 'Mormon' Prophet. We will furnish you one page of a six column folio, single column matter, for $1.25 per page. If it has any two-column cuts, cost will be $1.75 per page. To be able to make this offer we must hear favorably from at least fifty editors. Will you be one of fifty?"

In commenting upon this letter, the *Saints' Herald*, issued at Lamoni, Iowa, has this to say: "From the beginning, the anti-'Mormon' league and men of the type of those who promoted it, have cared more for the money to be made than for the principle involved. At the very first meeting of the league it was announced that anyone could join who would contribute to the finances of the undertaking. These gentlemen do not actually wish to destroy 'Mormonism,' because if they did their income would be cut off, and they would be obliged to go to work. The men who have denounced Joseph Smith as a 'money digger,' have ever been the ones who have sought to make money without digging—candor suggests that they are indolent, charity suggests the 'hook worm' theory."

A favorite inconsistency among our defamers is the habit of quoting each other as "authority." For instance, one ignorant person will voice a fantastic falsehood; then several others will take it up and use it, prefacing their arraignments something like this: "A certain man (or woman), I don't care to give the name, but I assure my hearers (or readers) that he (or she) is an authority on 'Mormonism.'" In this way they pass it on from one to another, and thus keep the fires of hate burning.

In March, 1908, Miss Winifred Graham related for the *Strand Magazine* her method of preparing the novel which she titled, "Ezra, the Mormon." Among other things she said, as published

by the magazine, "By one mail fourteen secret books from Utah reached me, and so much secrecy was connected with their coming and the manner in which they were obtained, that even now I half fear to speak of them in print. These books gave into my hand the initiation rites and polygamous marriage ceremony of the 'Mormons,' who still defy the government and carry on strange customs which may only be practiced under the rose."

Miss Graham has recently republished a lot of stuff like the foregoing and still refers to her "secret books." It is three years since this interview was given by the *Strand Magazine*, and during all that time she has evidently refrained from giving her "secret books" into the hands of the government officials, either of England or America, where they could do some good towards hindering what she seems to think is such a menace to the womanhood of both countries. As a matter of fact, no such books ever were printed and there are no such rites as she speaks of. Her assumption of probity and shrewdness is simply tommyrot. A vivid imagination is a priceless asset to the novel maker, but a most unreliable element in the realm of fact.

One of Miss Graham's contributions to a Liverpool paper last week contains this item: "The first duty of 'Mormon' women is submission, and the second is silence." Yet in the State of Utah women have the vote; equal suffrage with the men in every respect. In the face of this condition it becomes clearer than ever that the "fiction factory" is not a safe purveyor of fact.

The *Liverpool Evening Express* of the 31st ult., published a pathetic story of a man who gave his name as George Wilde, and who claimed that the "Mormons" had induced his young wife to leave London and go out to Utah. Now, none of the newspaper men concerned had ever seen this man before. A reporter ran across him accidentally and printed that lurid story upon his bare word. In order to show our good faith when we promised this man to investigate, we sent a copy of his story to President Monson at London, asking him to give the matter his attention. On Saturday evening we received the following telegram: "None such name on records. No elders have labored near Maida Vale during my missionary period." All of this alleged persuading of the woman, according to Mr. Wilde's story, has taken place since the first of February, this year. President Monson has been in the mission field two years. We shall gather all the facts obtainable about this case and offer them to the above mentioned paper for publication. [Elder Monson's investigations reveal the fact that the address given by Wilde as his home does not exist.]

The list of absurdities and inconsistencies of which our opponents are guilty could be extended indefinitely. This article can only serve as a limited index to the infamy practiced in misrepresentation—ignorantly by some, but maliciously by more.

S. N. L.

MINUTES OF NORWICH CONFERENCE.

PRESIDENT RUDGER CLAWSON, Elder H. B. Clawson from Liverpool, President F. B. Hammond and sixteen traveling elders met with the saints at St. Stephen's Chambers, Sunday, April 2nd, 1911, in semi-annual conference. Three well attended sessions were held. The morning services commenced at 10:30. President F. B. Hammond extended a hearty welcome to all saints and friends.

Elder John Watts, president of the Ipswich branch was the first speaker. He bore testimony that the "Mormons" are a virtuous, law-abiding and God-fearing people. No people have greater love for one another than the "Mormons."

Elder Robert Shepherd followed and stated that the false reports respecting Utah and its people are an insult to the United States Government. As he was proud to be a citizen of so great a government as the Republic of the United States, just as proud was he to be a citizen of the Church of Christ.

President Clawson referred to the song rendered in the commencement of the meeting, "High on the Mountain Top." Showed that the banner has been unfurled upon the mountains, and from all nations people have been heard to say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways." A house has there been reared that we may save our dead.

The afternoon session commenced at 2:30. The sacrament was administered by Elders F. D. Ashdown and Seth C. Kelsey, after which the general authorities were presented by the clerk and unanimously sustained.

Elder H. B. Clawson showed that the professing Christians of to-day have not retained the gospel as taught by Christ while upon the earth, as the gospel formerly was founded upon apostles and prophets, Jesus Christ being the chief corner-stone.

Elder J. L. Broadbent pictured the heroism of the ancient saints, and quoted a poem written by Theo. E. Curtis.

The choir very beautifully rendered the anthem, "Sing and Rejoice."

President Clawson endorsed the remarks of the preceding speakers, and discoursed upon the life and mission of Jesus Christ, and that His blood was shed for all people. Showed the apostasy from the teachings of Christ, and read the vision of Joseph Smith in proof of the restoration.

The evening session commenced at 6:30. After the reading of the labor report by the clerk, Elder George Williams bore a very strong testimony and dwelt upon the first principle of the gospel, "Faith."

Elder J. H. Buck showed that God is unchangeable. Just so the gospel as taught to-day by the Latter-day Saints stands unchanged from that taught anciently. Exhorted all to live up to

the possibilities of the gospel, that in the end we may all become "joint heirs with Jesus Christ."

President Clawson said, in part, that we judge a tree by the fruit it produces. So with all churches and people; they are judged by their fruits. An impure fountain cannot produce pure water. He also showed that sacrifices bring forth the blessings of heaven. Christ's life was one source of sacrifice, and as a semblance to-day the elders sacrifice their all without one penny remuneration to spread the glad tidings of great joy.

President F. B. Hammond pronounced the benediction. Conference was adjourned for six months.

Much credit is due the choir for their beautiful singing, which has been much improved under the able leadership of Elder David Evans.

Saturday afternoon, President Clawson met in Priesthood meeting with the elders, where reports were heard, questions answered and many timely instructions given.

VANCE D. WALKER, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, April 2nd, 1911, a baptismal service was held in the Walsall branch (Birmingham conference), when six persons were baptized. Those officiating were Elders D. Murray Davis and Lorenzo Sargent.

Sunday School Anniversary.—The Sunday School of the Bradford branch (Leeds conference) held its ninth anniversary Sunday, March 25th, 1911, at Westgate New Hall. At both the morning and afternoon services the various departments contributed numbers displaying the character of the work of the school. The exercises were successful, and many of the parents were present to listen to them. It is to be regretted that the Sunday School will in the near future lose some of its most efficient officers, amongst them Brother Frederick Clarkson, who has been second assistant for about eight years; Bessie Hollings, who been associated with the secretaryship for nine years, and also Elder Alexander Anderson, who has been the superintendent during the greater part of his mission.

Branch Conference.—A successful branch conference was held in Hudders-field (Leeds conference), 5 Buxton Road, Sunday, April 2nd, 1911. Two meetings were held at 2:30 and 6:30 p.m. President Ernest S. Horsley, Sister Eliza B. Horsley, and Elder George B. Sheffield were in attendance. Conference was called to order by Elder William Hudson. A testimony meeting was held, and the saints bore their faithful testimonies of the goodness of God

and the truthfulness of the gospel. President Horsley bore a strong testimony and encouraged the saints to do their duty. Sister Horsley and Elder George B. Sheffield bore their testimonies to the gospel. The evening meeting was called to order by President Horsley at 6:30 p.m. A hearty welcome was given all present. The branch was reported by Elder William Hudson. The solo, "School Thy Feelings," was sung by Sister Mabel Holdsworth. Sister Horsley then spoke upon the life of Christ and His death on the cross. President Horsley spoke upon the Articles of Faith, and the true character of God.

Elders Engage in Debate.—The elders laboring in Heywood (Manchester conference) engaged in a debate on March 10th, 1911, Elder James E. Whittle representing our side and Mr. E. T. Rowe opposed. Mr. Rowe took the stand that the Latter-day Saints are not preaching the gospel of Christ, while Elder Whittle took the affirmative. A Mr. Peart, of Rochdale, acted as moderator, and he conducted the proceedings fairly and tactfully. The elders are well satisfied with the outcome of the discussion, and through it they have become better and more favorably known. They had a visit one evening last week from Mr. Bartlett, that is to say, the town of Heywood had a visit. He delivered his usual tirade, a report of which appeared in the papers. The brethren are getting so that they take about as much notice of him as they do of a rainy day; he looms upon the horizon for a moment and is gone—and forgotten. So far as lining his pockets is concerned we are willing to admit that he may possibly be making a success. He and Mr. Freece seem to have struck " pay dirt."

Good Feelings in Dublin.—On March 31st, 1911, Elders W. H. Bolton and J. F. McDonald, with two brethren of the Dublin branch, Ireland, attended the Clontarf Bible and Literary Class, where an essay was given on some of the "Lesser known sects," such as the Ervingites, "Mormons," Swedenborgians, etc. After speaking humorously about the Coonyites, Holy Rollers, Shakers, Ervingites, and with general reflections on one hundred and twenty other sects, the essayist concluded by giving the old and unfounded stories about the origin and history of "Mormonism," and dealing with the characters of the Prophet Joseph Smith and Brigham Young, and claiming to have obtained his information from the *Encyclopedia Britannica.* Such ancient accusations connected with the breaking of the Kirtland Bank, the "Mormon" War, Spaulding Manuscript Story, and polygamy with its present existence, etc., were dealt with from a standpoint so common in newspaper style. In fairness the gentleman stated that if he made any erroneous statements in the discourse he would be glad to be corrected. Hence each elder at the invitation of the Rev. J. Connell addressed the class and refuted the misrepresentations in

the essay, and explained the coming forth of the Book of Mormon, the universal apostasy, the restoration of the Priesthood and authority by John the Baptist, and Peter, James and John. Many pointed questions were asked and answered. At the conclusion, the Rev. Connell commended the elders and suggested a vote of thanks to them, which was followed by "hear, hear," and applause. After the meeting they were given a hearty handshake by the members of the class. The elders are glad to report that prejudice in and around Dublin is on the decrease, and from time to time opportunities which never occurred heretofore are presenting themselves for good, effective work, and which no doubt will bring many persons inside the pale of the Church of Jesus Christ.

District Meetings.—On Sunday, March 26th, 1911, a very successful district meeting was held at South Shields (Newcastle conference), with President Joseph W. Clark and seven elders in attendance. At the afternoon session, President Clark presented the names of the general and local Church officers, and in each case a unanimous approval of them was manifest. Using the ordinance of baptism as an illustration, Elder H. W. Heap showed from history that an apostasy from the Primitive Church had actually taken place, hence the necessity of a restoration, such as was accomplished by Joseph Smith. President Clark spoke briefly on our pre-mortal life, and made reference to the great power held by Satan. At the evening meeting more than half of the one hundred and forty present were strangers. Elder Ben A. Critchlow took as a subject I. Cor. 13: 9, applying it to the Godhead. Said that we must take some things for granted. The Latter-day Saints comprehend God, therefore, He is no myth. Our first Article of Faith states clearly and simply our belief in the "Trinity." Scripture shows conclusively the absolute identity of each personage. Elder George B. Chambers pointed out the fact that the gospel consists of certain rules which must be obeyed, if we really live it. During the services, Sisters Flora Ridge and Amy Wright rendered pleasing solos, and the trio, "A Home Beloved Where'er I Wander," was given in an able manner by Elders Ben A. Critchlow, H. C. Anderson and A. G. Brain.

On Sunday, March 26th, 1911, a district meeting, was held in the Temperance Hall, High Street, Hanley (Birmingham conference), at 2:30 and 6:30 p.m. President Leonard Mackay, Elders J. M. Young, J. E. Wiggill and R. E. Barber were present, and made appropriate addresses. After the sacrament at the afternoon session Elder J. E. Wiggill spoke on the apostasy of the Primitive Church, and testified of the restoration. Elder R. E. Barber explained what constituted the kingdom of God, and Elder J. M. Young cited Rev. 22: 18-19, with a thorough explanation of same. President Leonard Mackay being the first speaker in the evening, showed clearly wherein we differ with so-called "Christendom"

as to doctrine. Brother Joseph Littler rendered a vocal solo, followed by an able address from Elder J. M. Young, he stating that love, harmony, humility and prayer were the sources by which we progress. The evening session was marked by the attendance of a great number of prominent business men of the city.

Successful Socials.—The saints and elders of the Southport branch (Liverpool conference), held the first "hall social" last Wednesday evening, March 29th, 1911, in honor of Brother Omar Weddell, who is going to Canada shortly. He was presented a combination Book of Mormon, Doctrine and Covenants and Pearl of Great Price. The gathering is called a "hall social," because previously the membership of the branch has not been sufficient to justify the use of a hall. On Wednesday evening, however, the place was crowded.

The Mutual Improvement Association of the Halifax branch (Leeds conference), held their annual concert on Saturday, March 25th, 1911, in their meeting hall, 183 Gibbet Street. An excellent program, consisting of songs, recitations, musical selections and humorous items was listened to by a large and appreciative audience. The evening's entertainment, with the exception of two items, was given entirely by non-members of the branch. All the numbers were well rendered, and a most enjoyable evening was spent.

On March 22nd, 1911, the Relief Society sisters of the Norwich conference gave a very well attended social in St. Stephen's Chambers, in honor of Sister Clara Burleigh and family, who are leaving for Zion. An excellent program was rendered, after which light refreshments were served, and several lively games were enjoyed. Sister Burleigh has very faithfully labored as first counselor in the Relief Society since it was first organized in Norwich. Their many friends wish them Godspeed on their journey and unlimited success in the land of the saints.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XIX.—Israel.—The Dispersion.

Text: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.—*Articles of Faith, 10.*

Note: In order that we may the more profitably study the gathering of Israel, this lesson on Israel's dispersion is first introduced.

I. "Israel," Both a Name and a Title.

1. Its origin (Genesis 32: 28: 35: 9, 10.)
2. Its later application:—came to be applied to all the descendants of Abraham through Isaac and Jacob, with each of

whom the Lord had made covenant (Genesis 12: 1-3; 17: 1-8; 26: 3, 4; 28: 13-15; I. Samuel 25: 1; Isaiah 48: 1; Romans 9: 4; 11: 1.)

II. The Nation Divided About 975 B.C., at the Death of Solomon.

1. The kingdom of Judah comprised the tribe of Judah and part of the tribe of Benjamin.
2. The kingdom of Israel comprised the other ten tribes.

III. The Dispersion Foretold.

1. Bible prophecies (Lev. 26: 27, 28, 32. 33; Deut. 4: 27; 28: 25, 37, 64; I. Kings 14: 15; Amos 7: 17; 9: 9; Zechariah 10: 9.)
2. Book of Mormon predictions (I. Nephi 10: 12, 13; 22: 3; 13: 14, 39; 14: 14; II. Nephi 1: 11; III. Nephi 10: 7; 16: 4; 20: 27.)

IV. The Fulfillment of these Predictions Recorded.

1. Bible declarations (II. Kings 17: 5, 6; 18: 9-11; compare with I. Kings 14: 15; Zechariah 7: 14; Jer. 8: 3; Hos. 7: 8; II. Chron. 26: 17.)
2. Book of Mormon declarations (I. Nephi 22: 4; II. Nephi 6: 8; Ether 13: 11.)
3. History other than scriptural records the fulfillment of the dread predictions of the dispersion.

V. The Ten Tribes.

1. Commonly called the Lost Tribes.
2. Kingdom of Israel, as distinct from the kingdom of Judah, was terminated as far as history is concerned, by the Assyrian captivity, 721 B.C.
3. Their journey was northward (Jer. 3: 12; 16: 15; 23: 8; 31: 8; compare Doc. and Cov. 133: 26, 27.)
4. They were to be visited by Jesus Christ after His resurrection (B. of M., III. Nephi 15: 15; 16: 1.)

General reference: "The Articles of Faith," Lecture XVII.

DIED.

Davies.—At Briton Ferry, Wales, on March 4th, 1911, Margaret Ann Davies, aged 33 years. Deceased was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder David John Evans, May 24th, 1909.

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